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Contents for April, 1919.

ILLUSTRATIONS :—

The ex-Emperor of Korea	Frontispiece
Funeral of the ex-Emperor (8 pictures)	facing page 76

EDITORIAL NOTES

THE MISSIONS' RESPONSIBILITY FOR DEVELOPING MEN

Rev. Robert Grierson, M. D.	69
-----------------------------	----

THE IDEAL KOREAN PASTOR FOR SEOUL

Rev. James S. Gale, D. D.	72
---------------------------	----

RELIGIOUS WORK AND STATISTICS OF THE CHOSEN CHRISTIAN COLLEGE

Rev. Harry A. Rhodes	74
----------------------	----

NOTES OF A HALF-CENTURY OF KOREAN HISTORY

Rev. Ernest W. Koons	76
----------------------	----

THE UNION METHODIST THEOLOGICAL SEMINARY

Rev. Robert A. Hardie, M. D.	77
------------------------------	----

ARE WE TRAINING TOO MANY THEOLOGICAL STUDENTS?

Rev. C. Allen Clark, D. D.	79
----------------------------	----

THE KOREAN PASTOR TEN YEARS HENCE

Rev. B. W. Billings	83
---------------------	----

LEAFLET DISTRIBUTION AND PERSONAL WORK

Rev. F. S. Miller	84
-------------------	----

A SKETCH OF ONE OF OUR PERSONAL WORKERS

Miss Lillian E. Nichols	85
-------------------------	----

A SUCCESSFUL SUNDAY SCHOOL TEACHER TRAINING INSTITUTE IN SEOUL

Mr. H. T. Owens	87
-----------------	----

OUR BOOKSHELF

"What, Why and How, about Tithing"	
"A Man and His Money"	
"How to Tithe and Why"	
"The Lord's Money"	88

NOTES AND PERSONALS

	88
--	----

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THE LATE PRINCE YI, (FORMERLY THE EMPEROR OF KOREA)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XV APRIL 1919 No. 4

Editorial Notes.

THE FUNERAL ceremonies of Prince Yi, formerly Emperor of Korea, were celebrated with greater Oriental pomp and circumstance than any function held in the city of Seoul for a quarter of a century. Many thousands of Koreans were attracted to the Capital city from all quarters of the Peninsula. On page 76 will be found a striking historical review, "Notes on a Half-Century of Korean History," prepared by Rev. E. W. Koons, which is followed by several pages of pictures illustrative of the pageant.

THE KOREANS, an ancient and homogeneous people singularly unshackled by religious cults, have welcomed the Gospel of Jesus Christ during the last thirty years with a cordiality that has astonished the Christian world. It would probably be unfair to expect that in so brief a period the Korean Church should have produced adequate Christian leaders and because such are lacking this present issue deals with methods for their development. A worthy leader leads. He does not seek to prod his people along from the rear, but as a trusted friend in advance calls, "Follow me," with a compelling persuasiveness that wins enthusiastic response. The leader, is trusted not merely because he is a man of vision who discerns multitudinous facts in their relations, but because he is sufficiently honest to be obedient to all truth discovered and because he is sufficiently sympathetic to put all his resources at the service of his followers. The worthy leader is human, he is a man of universal sympathies; as someone has said "He is true to his kind and his kind is mankind." Even the eternal Son of God, maker and upholder of worlds, when He would become the leader of men, must needs be born of a woman and so become human, a man; "Verily He took not on Him the nature of angels but the seed of Abraham."

WE HEAR a good deal to-day about races, and how one race discriminates against another race. All such language is careless and absurdly untrue because the Bible, science, history and experience attest that there is and never has been more than one race upon Earth viz. the human race,—verifying the Scripture "God hath made of one blood all nations of men,"

Nevertheless, the human race has become divided into families which are dissimilar. In common parlance we denominate them Caucassian, Mongolian and Negro, or white, black and yellow races, but all the same the distinguishing characteristic of complexion is only skin deep and the heart of man is the same the world over and the ages through! The larger divisions of mankind are subdivided into lesser groups;—among Orientals we have Hebrews, Japanese, Chinese, Koreans and many others. Other things being equal the most effective leaders emerge from out the group that they are to lead. We can hardly imagine that Luther, the leader of the Reformation in the 16th century, should not have been a German, or that Abraham Lincoln who, under God, was the preserver of the Union of States should not have been an American.

THE foreign missionary is not properly a leader so much as a herald from afar; an itinerator on a large scale; like any other travelling man commending his goods and seeking to place them in communities where they shall be planted (for they are alive) and be grown that they may become the bread of life to the nations. The missionary is a temporary makeshift; a scaffolding to be taken down at the earliest moment that the spiritual house growing within is sufficiently advanced to develope alone. This must be true since the missionary's knowledge of an Oriental language is so imperfect as to insure that he teaches truth but lamely. Besides, his view-point of almost everything is antipodal to that of the native so that it is almost impossible for him to become intimately acquainted with the inner sanctuaries of the Oriental mind and heart and with the currents of life which flow from these abysmal well-springs! It follows from this that if Christianity in Korea is adequately to be developed this people must have worthy *Korean* leaders.

SINCE Korean Christian leaders are indispensable, the Korean Church should realize the fact and prayerfully and alertly watch for and encourage promising Korean candidates to go forward. Missionaries should aid the effort. Far from patronizing they should treat all Korean leaders as brothers and equals inspiring them to magnify their office in right ways. They must expect that the end will assuredly be attained and that the Korean Church adequately led in the study of the Bible, an Oriental book; shall come thus intimately to know the Christ Who was an Oriental and is the way the truth and the life. Thus shall she bring forth treasures of truth for the enrichment of the theology, the faith and the vital power of Christendom, which shall make for the union, the brotherhood and the power of the Church of God in the Earth. The Christian Church today certainly needs a new birth into the faith and the fellowship of the Lord Jesus Christ and of one another, that she may adequately meet the needs of this crucial hour of the world crisis.

FRIENDS will be asking why no reference is made in our columns to the present political agitation in Korea. This magazine is limited by the police authorities to items dealing with religious propaganda only and our readers are referred to the secular press for particulars regarding the uprising that has taken place throughout the peninsula.



The Missions' Responsibility for Developing Men.

BY ROBERT GRIERSON.

Perhaps in this neglected spot is laid
Some soul once pregnant with celestial fire:
Hands that the rod of Empire might have swayed,
Or waked to ecstasy the living lyre.
Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

Gray.

In his immortal "Elegy" the poet Gray touched the subject of undeveloped leadership, and with a sweetness, matched only by its melancholy, sang the dirge of a day when men were wasted: when potentialities were not made actualities: when human gems were unsought and unset.

I have been wondering if there is any significance in the fact that the burial place of these undeveloped lives of Gray's was in the ground around a church. It was the common practice in by-gone times, and considered quite appropriate, to link the central visible symbol of Christianity, the church edifice, with the abode of the dead. We in the Mission Church, must be careful lest we, too, allow our Mission Churches to become distinguished as burial places, by which we sit and sing the song inscribed above. The time has come for the Church to specialize on its *living* Saints rather than to worship or lament its Saints at rest; to replace its church-yards, memorial windows, memorial tablets, and tomb-stones of massive marble, with athletic fields, gymnasium rooms, lecture halls, and social parlours.

The topic of this month's number is exceedingly appropriate to the stage of development to which the Korean Church has attained. In the time past of our Mission life it may have sufficed to mobilize and enroll the body which is to be organized into a National Church. Now the time has fully come for intensive training. The institutions of the Missions must be fitted to produce men of equal force and knowledge with the best that can be pitted against them. They must know all the

devices of the enemy. We must not allow our Divine in-filling and out-fitting to lessen in any degree a rigid regimen of Spartan severity of training and hardening. David, when he could do no better, worked wonders with his bare hands and sling; but afterwards he trained his "Mighties" in the highest use of all the known implements of his day. Christ was pleased to found his Church in Judaea, as He has in every land, with simple men at first; but He Himself called the distinguished scholar, Paul, to open the second stage, and scholars have led it ever since.

One thing that faces us as we proceed to this programme is the problem of our own effacement. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," so does the Missionary body: and the young birds make their own new nests in which the parent bird has no place. The whole Missionary body realizes this, and yet, with joy speeds on the day when "we shall decrease" as Korean leaders "increase." Our present tenure of leadership is temporary, and in all our policies we should estimate in the back of our imaginations what the conditions will be like when we surrender the staff of office to our successors. We should not do things that they will have to undo. We should build our foundations broad enough for Korean Christianity to build upon.

And this leads me to mention a basal responsibility of the Missions in their position of guardianship:—*The inculcation of a spirit that will make the leaders men of wide sympathy and universal outlook.* Christ was constantly endeavouring to widen the narrow sympathies of his disciples, and remove the prejudices that made them provincial. He praised the Samaritan again and again. He exalted the Queen of Sheba, the Gentile centurion. Had he been a Presbyterian he would have told his followers that the Methodists

might enter the Kingdom of Heaven before them. The Mission leaders can surely seek no better model than this. Nevertheless, recent conversation with prominent Korean Christians has saddened me with the revelation of narrowness and distrust of other denominations, which I fear, is not natural, but received by tradition of the Missionary fathers. A national Church should have an "Esprit de corps" developed in it by the founders of its life, and not a Spirit of Division. Suppose that a professor of mathematics in an American University encouraged the sentiment that a student of mathematics was a superior and different person from a student of classics, and advised against co-operative action, and united social and athletic life: how long would he hold his chair? And should the instructors of a national Church in which harmony and unity are of vital importance (as Canada, Australia, and America are finding out) continue to set section against section, and fasten upon the anklets of an infant Church the shackles of an out-of-date sectarianism. When we are training leaders what are we training them to lead? Is it to be an army of two rival sections, which merely tolerate each other; which must camp in different places; and which have no loving union spirit?

While I am on preliminary basal responsibilities I might as well mention one more:—*Stiffening the moral fibre of the men who are being trained.* By this I mean subjecting them to such experiences of life that future contact with the world will not be able to unsettle them. To this end much more is required than the mere injection of truth. The men must be put into a crucible heated to as many degrees as they will experience when they come to mingle in the average world, if they are not to melt out just when we most want them to remain firm. There is a body of missionaries in this country who maintain that one certain spot in the peninsula has the appropriate "atmosphere" for the production of educated leaders. Higher education carried on in the Capital, they think, would be at the

expense of the moral and spiritual well-being of the students, owing to contact with the dangers of the world. But I can name man after man trained in the ideal atmosphere, who made a failure when sent out to Mission work where the atmosphere was less salubrious. The hot-bed plan may do for some plants, but it is not for those that are to be planted by the highways, and on the hilltops. And the leaders of Korea have need to be stiffened to the gusts rather than protected from them; for very much exposed to all the winds of the world is the little peninsula in which they are to be planted.

Enough has been said already in this article to shew that the writer considers the Missions' chief responsibility in developing men to lie in the field of Higher Christian Education. The Korean Church is now able to develop and even to govern itself; and its Presbyteries, General Assembly and General Conferences, are a great factor in the training of men for service. But the paucity of highly educated Koreans, and the financial limitations of the infant Church, leave the great field of higher education for many years to come in the hands of the Mission Boards.

And this is a programme that calls, above all, for co-operation and co-ordination of the Missions and the missionaries, the Boards and the denominations. The institutions of Mission fields have been too much the creations of some one man, or some one Mission or some one denomination. A hospital may exist because some one man has agonized for it; an academy may develop because some enthusiast has pushed it; a medical school may flourish after a doctor has realized his visions. To many of us the Chosen Christian College immediately suggests Dr. Underwood, as the Pyeng Yang Seminary suggests Dr. Moffett.

That was all very well in the happy days gone by, when it was a practice game, and the need for team work to win had not appeared. But we are getting down now toward the ninth inning, even if the Lord delays His coming. The times call for real "ball play" for "effici-

ency," in other words. The problems of finance and equipment preclude individualism and demand the confluence of many streams if the budget ocean is to be full. The recent meeting of the Korean Medical Association appointed a committee to work towards the unification of medical work in all Korea. A medical budget for all Korea—an educational budget for all Korea—amalgamations, unions, economics, expansions, these are the things called for in my opinion. If by some means our work is not soon put into the hands of a *General Manager*, I fear me much it will fall eventually into the hands of a *receiver*.

In addition to the general responsibilities mentioned above there are five *special* responsibilities which fall on the Missions in Korea. These are:—

1. *The Development of Music.* I think we are very remiss in this country in the matter of improving the musical taste, and developing the musical powers of the Korean people. I have rejoiced to see, quite recently, evidences of a new keenness of the people themselves for musical education, of their talent for the art, and of loving exertions on the part of some missionaries to help them. I have heard, however, of a musical missionary who sacrificially gave up his piano lest it might distract him from his evangelistic work. I wonder if the times are not a call of God to such brethren to the task of musical education. Somebody should be translating hymns, songs, anthems, ballads, oratorios; someone should be training soloists, choirs, orchestras, bands; someone should be touring the country holding concerts and recitals. Who will do this work for the people, this most important and Christian work if the Missions do not? if the individual missionaries do not?

2. *Translation and Publication of books.* This, unhappily, is one of our great deficiencies; but happily, it is one that we are beginning to realize, and to remedy. The Missions are uniting in getting together a Board of translators, to equip our leaders with litera-

ture, and the Korean leader will not always be as he is now, a man without a library.

3. *Institution of Educative Lectures.* The fact that the Lecture has gone so out of fashion in our homelands is no reason why it should be utterly ignored in this land so ideally suited to its use. With us the magazines, the book-counter, the newspaper, have crowded the popular lecturer off the platform. But in this country these agencies cannot, as yet, supply the needs of the people. And what a field this country affords for the interchange of lecturers, with several hundreds of highly educated gentlemen, not to speak of the ladies, scattered all over the country. Imagine the eagerness with which Korean audiences would flock to well-advertized, good lectures on Astronomy, Electricity, Historical topics, the World War, The Great Inventions, the Modern Discoveries, Decisive Battles of the World, Evidences of Christianity, Customs of Other Lands with stereopticon, How to succeed in Business, Biographies of Noted Men. We are strong on "Classes," and revivals, (thank God for it) but we are weak in the dissemination of useful knowledge. We need some one to do for the people of Korea what Arthur Mee has done for the children of all lands with his "My Magazine."

4. *Employment of Educational Specialists.* I must tread very carefully here, lest I should be misunderstood. But it is self-evident that if we are going to stress our educational institutions in the way I have indicated above, the faculty staffs will have to be of the highest possible standing. I do not say they are not so now. But I will say that it is a wonder that they are, when men, chosen largely for other qualifications are the only source of supply for all the specialized chairs of teaching which constitute a modern College on the Foreign Field. It has worked wonderfully so far. Some of our men have shown an adaptability scarcely to be hoped for. The question is whether it must be ever so.

Is the present uniformity of missionary status and salary capable of continuation into the coming days when the highest grade teachers will be needed in the chairs of our colleges? Even in our Christian lands, such experts, even in Church positions, command a better salary than others. Can the flat salary rate be for ever maintained in the Foreign Field for all classes of workers? That is not for me to decide: and I do not care how it is decided. But I think the time must be getting near when men of special and higher training and qualification, above the ordinary, should be brought out for the professorial chairs of greater educational importance.

5. *Sending Students Abroad.* This, again, is a corollary of the fore-going propositions. If we are sincere, as we are, in the programme of establishing an independent Korean Church, we must expect to gradually staff the institutions which relate to it with trained Korean scholars. Considering the need of knowledge of the Chinese ideogram to be essential to the highest scholarship in this land for at least fifty years to come, it will be necessary to send men who have

the ideogram to foreign lands to study: at least until the time when the grade here is as high as in other lands.

Have we not been too slow in utilizing the advantage of our great American universities for the benefit of picked men from Korea? When we consider the splendid results of the education of the few Korean leaders who have studied in America, and who have come back to shine in their present spheres, it stimulates us to want to send more. I think there has been an unnecessary wariness in this matter on the part of the Missions. Some of our Missions are even unwilling to encourage men who, of their own stalwart initiative, have ventured abroad. Some one asked me the other day of our Mr. Cho, from Ham Kyung field, who is studying in Canada: "Whatever will he find to do when he comes back?" It should scarcely be necessary to suggest that he might teach in an academy, or be Principal of an academy, or teach in a college, or translate books, or lecture among the people. It will be a long time before a true Christian of good education need spend an idle day in Korea, if the Missions know their business and realize their responsibilities.

The Ideal Korean Pastor for Seoul.

By JAMES S. GALE.

The title of this article suggests Seoul's differing from the country, which suggestion is undoubtedly true. Modern influences have been largely concentrated on Seoul so that the city has moved away from the world of 1899 with great rapidity. Long strides have been taken in the direction of new and unheard of ideas by this city, whereas the country, with much fewer influences bearing upon it, has remained comparatively unchanged.

The matter of rural occupations, though speeding up a bit, continues much as it used to be, but in the capital the whole world of business, education, administration, transportation, has entirely changed, calling forth new

orders of men to meet the needs.

This probably is not realized by many who live in the country, but they would do well to give it consideration. Seoul is a world by itself, a world of new books and new ideas that are pouring forth in great numbers news-papers, and magazines, that influence a vastly larger circle proportionately than in the country. General information is in the air, in large measure correct as compared with the outlying districts, which are more or less at the mercy of uncorrected hear-say. Many thrilling scenes and experiences are met with here that the quiet hills and streams of the outlander know nothing of. Only yesterday for example

the Seoul "*Daily News*" finished an interesting translation of Victor Hugo's *Les Miserables*, a continued story that has won many readers.

The telegrams alone that are read day by day educate the people to a general knowledge of the world far beyond that of the poor man who lives in the hills. Every citizen, man, woman and child, is in a sense at school in Seoul. Were it nothing but the moving picture-show that has come into their lives, surely this marks an undreamed of change between the dates 1899 and 1919. It would seem as though it were impossible for people of the country to be educated into the world of Seoul. They must live here to know it. Neither is it possible for the foreigner, who lives beyond the city limits, and has never taken into close consideration the influences that bear upon the capital, to realize what a difference there is between this world and his. It is not too much to say that Seoul is a special world by itself.

Not only so, but it is the heart and centre of all Korea's other worlds. It sets the pace for even the most distant outlying regions, and while it differs from them in having moved faster and farther, it is a difference of degree only, for it leads them and they all are pointed in a like direction and are going at varied rates of speed along the same line.

What occupied Seoul thirty years ago, and was counted as purest gold of the money-changer, is to-day not worth the snap of the finger. The ancient voices are gone and the ruling spirit now is the Japanese interpretation of modern life, especially as pertains to administration, education and finance. Millionaire Koreans are to be found, many of them, good business men, born of this new age and men well trained in the higher arts and sciences, successful physicians, lawyers, educators, administrators. Everything is moving. The old world that possessed abundance of leisure is gone forever. The children of to-day have moved far away from the haunts of their ancestors and are flung as if by fate into the arena of hard, modern materialistic idea and influence. So much for Seoul!

Now the question is the type of pastor required to meet these conditions and be a leader. In the first place he should be well-rounded in experience and have common sense. Common sense is never taught in school and never acquired by a college course. It is born with one and comes only with one's mother's milk. If this be not his birthright he will never be a successful pastor. Besides this he needs must be a modern college graduate. Not only is the student world one of the ruling factors in the city, but those who are not students and have never gone to school, are governed by the educated man's ideals. Modern education, be it ever so superficial, so defective, so much mixed and compounded of East and West, is a mighty factor in the city of Seoul. Therefore the pastor must himself have explored, seen and known its world if he would appeal to the educated classes about him. The day of the old pastor who hardly knows that the world is round, is gone never to return. Even a good knowledge of Chinese on his part will not save him from being relegated to the scrap-heap. As a college graduate the pastor should be an average all-round educated man, conversant with the general facts that pertain to the modern world.

Apart from this general education he should have a special training as a student of divinity. How far this should go may differ according to circumstances, but he should at least have a knowledge of the rudiments of Greek and Hebrew, be able to find his way with a lexicon and know what the words actually mean in the original.

As a *sine qua non* of special knowledge he should read and speak freely both Japanese and English. He needs Japanese to live comfortably and carry on his work as pastor under the present administration; he needs it to be at home with the student class who use Japanese freely; he needs it to know what present day thoughts rule the minds of his people. He needs English, on the other hand, as the great reservoir of Christian thought. English literature is permeated with the teachings of the

Bible and no man in Asia can be a leader in the Church without being able to read English books. There may be exceptional cases, we have not seen them, but we speak here for the general rule and surely English is an absolute necessity. With English at hand, he can continue his studies in any line, can refresh his memory easily, and can keep abreast of any advance that may be made in the world of thought or action.

But it is easy for a Korean trained as here suggested to get out of touch with his own people. Such men, we could name some, are regarded unfavourably by their townsmen. "They have drunk too much foreign water and are now no longer one of us" is the judgment passed. This can only be guarded against by a life of good fellowship and sympathy. The moment the pastor become a mere spokesman for ideas, be they ever so good, he loses his hold; but as long as he is the friend of all mankind, loves to meet others, longs to share in the wants and woes of the troubled, loves to bear them all on his heart,

there is no limit to the good he may do. For this reason it is necessary that he has a heart-religion rather than that of the head. There are the two, the one makes glad all people, finds hope all along its pathway, reads good in every man's face, counts all the world his brother. The other, blighted by a kind of mental subtraction, sees nothing miraculous in all the mystery that surrounds life, clips out from its Bible everything that seems to run counter to the pin-point conclusions that his reason spins. I need not enlarge; the kind of preacher who cavils, and criticizes, and calls into question all his fathers took on faith, has no message for such a city in such a day as this.

Neither should he be a crank, however good his peculiar hobby, be it the Second Coming of Christ, or holiness, or divine healing, or whatnot. These good things, held out of proportion to their place in Scripture, become bad, and render a man's service futile. Let him be balanced with a measure of experience and common sense, and a sure conviction that God has blessing in store for all men if they will but take it, and he will succeed.

Religious Work and Statistics of the Chosen Christian College.

BY HARRY A. RHODES.

In the initial stages of the growth of the College the religious work of the students has not been thoroughly organized as yet. This is due principally to the fact that the students are so widely scattered. It is expected that dormitory provision will be made within the present year. At present the students are left to their own devices to find room and board wherever they can and usually at high prices. During the last term in visiting the students in their rooms I found that of the 63 students, 24 were rooming in 16 different places in and about the city while the other 39

were in 13 different places in the vicinity of the College grounds which are three miles out from the city. This condition has interfered somewhat with chapel attendance and organized religious work, as well as with class work. However all this will be remedied within a few months and in the meantime we have been doing what we could and with encouraging results. From the first, the students themselves have maintained a very active Y. M. C. A. organization, contributing regularly toward the expenses of two or more of their number as evangelists during the winter and summer

vacations. Each of these evangelists reports at some chapel service during the term, while once a week regularly the Students' Y. M. C. A. conducts the chapel service.

Every student in the College is a Christian while 60 of the 63 are baptized. Of the other three, two are catechumens. The average age of the student body is 22 years. Of the 63, thirty three are married or about one half of them. Of this number, 17 have children, while 7 of them have as many as 2 or 3 children each. Both parents of 47 of the students are living. In 13 cases the mother only is living; in two cases both parents are dead, while only in one instance is the father only living. This is remarkable in Chosen where it is supposed that the death rate is higher among women than among men. The average size of these 63 families is 7 to a family.

During the fall term an attempt was made to find out just what religious work the students of the college were doing. Sixty replies were received and tabulated as follows. Twenty nine are doing regularly some work each Sunday; of this number 23 are working in Sunday schools. Nine others indicated a willingness to take up some regular assignment of work on Sunday while 17 replied that they could give all or a part of their time to evangelistic work during the winter vacation period.

Twelve of the students held a church office before entering college. Forty of them have had experience in preaching a sermon, 38 in teaching Sunday school classes, 34 in leading a prayer meeting, and 27 in doing the work of an evangelist.

A summary of the religious activities of the students during the last term indicates that 104 sermons were preached, 122 Sunday school

classes taught while 182 hours of help were given in children's Sunday schools—a total of 503 hours.

When the winter term opened some effort was made to find out what religious work the students had been doing during their holiday vacation. Twenty replied that they had preached 115 times, 11 had taught 32 Sunday school classes; two had taught 25 hours in Bible Classes; 8 had given a total of 78 days to preaching to individuals and to teaching; while 8 reported that they had exhorted 195 non-believers to believe.

I have a report from 4 boys whom I sent out to conduct evangelistic campaigns in two practically non-Christian centres not far from the college site, from the 22nd to the 30th of December, 1918. They gave a total of 32 days preaching and the cost in money was Yen 30, for board, tracts, magic lantern, travel, etc. During that time these 4 boys gave out 453 tracts and 41 Gospels, visited 58 houses, exhorted 152 individuals and addressed 9 audiences, the aggregate attendance of which was 664.

All this is very encouraging and gives promise of still better results as soon as the main buildings including dormitories and teachers residences can be erected, and the religious activities of the students can be more thoroughly organized and directed.

It is planned to have as soon as possible a Christian Workers' Training Class and a class for the study of the Organization and Methods of Sunday School Work. In addition to the supervision of the spiritual welfare of the students by members of the faculty, a students' pastor will be employed.

Notes on A Half-Century of Korean History.

BY E. W. KOONS.

The twenty-eighth King of the Yi Dynasty (which began in 1392, just one hundred years before America was discovered) was born September 8, 1852. He came of a household which though of royal descent, was so poor that when a boy he "had not the price of a pair of shoes" and wore wooden clogs. In 1863, when he was still unmarried, the Dowager Queen Cho made him King, to succeed her husband, who left no heir.

During the young King's minority his father, known as the Tai Won Kun, ruled as Regent. A Korean writer said of him that he had "bowels of iron and a heart of stone." A foreign writer calls him the last strong man in Korean History. The notable events of his administration were the rebuilding of the Kyung Pok Palace, in the East part of the City, which had lain in ruins since 1592, and a fierce persecution of the Roman Catholic Christians. A French Bishop and eight foreign priests, as well as thousands of native Christians, lost their lives for their faith.

In 1873 the King attained his majority, and assumed the rule of his country. In 1876 a treaty was signed between Japan and Korea. This was the first opening of the Hermit Nation's doors to the world. In 1883 came a Minister from the United States, the first Western power to make a treaty with Korea, and 1884 saw the arrival of the first Protestant missionary. The severe edicts against Christianity, dating from the time of the Tai Won Kun, gradually fell into abeyance, and the King assisted the work of the missionaries in many ways.

The Treaty of Shimonoseki, in 1895, ended the war between Japan and China, and in that year the King took the "Oath of Independence," which put an end to even the shadow of Chinese suzerainty, and promised various needed reforms of a political and educational nature.

In 1897 the King assumed the title of Emper-

or and the name of the country was changed from "Chosen" to "Tai Han." In this year also occurred the state funeral of the queen. She was born in 1849, married to the young King in 1863, and murdered in 1895. In February of the present year her remains were moved, with great pomp and ceremony, to a tomb beside the one prepared for her husband. She had only one son, born in 1874. He was the Crown Prince, and succeeded his father in 1907. The King's second son, Prince Euiwha, was born in 1876. The "Little Prince" as he is called by some, is the son of the King and Lady Om, born in 1897.

In 1905 the Treaty of Portsmouth ended the Russo-Japanese War, and in November of that year the Protectorate was established, by the treaty between Japan and Korea, which gave the former the right to control the foreign affairs of the latter. After this, the foreign Ministers were withdrawn from Korea, and diplomatic affairs conducted through Tokyo.

In 1907 the Emperor abdicated in favor of his son, the Crown Prince, who made his half-brother, the son of Lady Om, Crown Prince, since he had no son of his own.

In 1910 Korea was annexed to Japan and again called "Chosen." The Ex-Emperor was given the title of "Prince Yi," the then ruling Emperor that of "Prince Yi Junior," and the Crown Prince was called "Heir to Prince Yi Junior." His marriage to a Japanese Princess had been arranged, and was about to be celebrated in January of the present year.

On January twenty-first, 1919, the Ex-Emperor died suddenly, and his state funeral was held on the third and fourth of March. So ends a career that has few parallels in this modern age, in its changing fortunes and vicissitudes, and that was perforce involved in many matters of world politics reaching far beyond the narrow confines of his own land, and affecting nations numbering fifty times the population of Chosen.

THE FUNERAL OF THE EX-EMPEROR OF KOREA.



PANG SANG SI. "DEVIL DRIVING MASK" Each is armed with a long and dangerous looking spear. Their function is to expel from the grave-site and its neighborhood all adverse spiritual influences.



CHUK SAN MA. "BAMBOO HORSES" Each of these costs nearly ₩300.00. The usual quota for a royal funeral is said to be 12. It is supposed that friendly spirits bestride them, and drive away from the path of the procession any unfriendly spirits.



MAN JANG. BANNERS AND FLORAL OFFERINGS sent by members of the nobility and officials. The scrolls are eulogistic tributes, composed and engrossed by men famous for their literary ability and skill in penmanship.



YU SA KUN KI. BANNERS FROM GUILDS, WARDS OF SEOUL, AND CITIES IN THE COUNTRY. These cost from ₩300.00 down. Each is carried by delegates from the body that presented it, all in deepest mourning of hemp cloth. Such an outfit costs no less than ₩25.00, and often more. The amount spent by these guilds and other organizations in taking their purely voluntary share in the procession, cannot be calculated, but must have totalled a large sum.



SO YU. "THE SMALL BIER" In this the coffin is carried from the mortuary inside the Palace to the Great Bier outside the Palace Gate, and again from the Great Bier, at the end of the fifteen mile journey, to the tomb on the mountain-side. In the procession it is carried empty. 126 men bear it on their shoulders, and as many more hold the ropes before and behind.



TAI YU. "THE GREAT BIER" This contains the coffin: 208 men carried it, with 4 ropes in front and 4 behind, held by more than that number. Seoul and the surrounding villages furnished their strongest men as bearers, and 12 sets divided the journey to the tomb. The right to hold the ropes belongs only to certain merchant guilds of the city, the sellers of Chinese silk, native silk, cotton goods, paper, hemp cloth, and some other articles. Men of the lesser guilds can hold the ropes of the small bier. At each corner there is a wooden bowl containing water. If the bier shakes, so that even a drop of the water is spilled, the bearers are punished.



CHANGING BEARERS. The men have been drilled for weeks in advance. When one set has finished its part of the road, the bier is rested on great "trestles" carried for the purpose, and at a word of command from the captain, all slip from their places, and the new set, like one man, take up the burden. None of these men are paid for this, of course.



SIGHT-SEERS OUTSIDE THE GREAT EAST GATE. It is said that 100,000 people from the country were in Seoul on March the 3rd, to see the funeral and do a last honor to their Ruler of other days.

Photographs by J. H. Morris.

The Union Methodist Theological Seminary

as an Agency for Producing Korean Leaders.

BY R. A. HARDIE.

That the chief work of the Missionary is the training of preachers and laymen for adequate Christian leadership has been so insistently emphasized in Missionary conferences during the last ten years that every wide-awake missionary must realize the opportunity and feel the responsibility incident to his calling. Whether his work be direct evangelism or follows along educational or medical lines the final test of its real worth will be its result as shown in the discovery, the enlisting and the development of earnest and gifted young men and women for Christian leadership. Every Missionary's influence tells more or less in this direction. It is not only mission and station superintendents, presiding elders and heads of institutions that are responsible for the training of Christian leaders. Every foreign missionary is regarded as a leader by the people among whom he works and the factor which plays a larger part than any other in influencing men and women as leaders is not his directing others, but his example as a worker. Missionaries must be men and women of intense and unremitting activity in the every day task of Christian service if they are to create and inspire the first principles of leadership in those amongst whom they are called to work. The idea that official position makes men great, and that honor, ease and comfort follow in proportion to advance in office must be dispelled and the fact that willingness to sacrifice and serve is the only deserving passport to leadership must be instilled into this people if the Korea missionary is to succeed in his chief work. We must ourselves be willing to take an active part in the work we direct and to labor with all our heart and soul and mind and strength, shoulder to shoulder with those we wish to influence, or we shall fail to make them leaders worthy the name.

Following this suggestion the best way to indicate what the Union Methodist Theological Seminary is, as an agency for producing Korean leaders, is simply to state what it is doing. Realizing that only a thoroughly consecrated and well educated ministry can have an adequate influence on the masses of the people and especially on those capable of leadership it is the aim of the Faculty to matriculate only suitable candidates for the ministry, to direct them in mastering a commensurate course of Biblical and Theological instruction, and to train them for the practical administration of that office. No student is enrolled who is not well recommended by the pastor and missionary in charge of the circuit or district in which he lives and also by those who have directed him in his preparatory education. Each candidate is required to pass a satisfactory examination on his knowledge of the Bible. Students who have not completed the four years' course of study required of exhorters and local preachers must be graduates of a high school in which the Bible has been regularly taught as a part of its course or they must take the two years' course of nine months each taught in the Pierson Memorial Bible School.

The Seminary curriculum covers three years of two terms each, the first opening in April and the second in September. The first three months of each term is spent in class work in the Seminary, and the second three months in practical work under the direction of a Senior Pastor or District Superintendent. While in attendance at the Seminary the students are required to keep their rooms in the dormitory and also the administration building clean and in order; they must also take a certain amount of out-door exercise daily. The majority of the students are responsible for appointed work on Sundays, and all others are assigned to reg-

ular attendance and duties at some church in the city. The course of study includes the usual four branches of Theology taught in all standard seminaries together with music, lectures in hygiene and the study of the Japanese language. More than one-third of the time in class-work is given to Old and New Testament Exegesis.

In order to quicken and build up the spiritual life of the students at least two or three days of each term are entirely devoted to waiting upon God in special services, prayer and meditation.

Thus far all teaching has been done in the vernacular but in view of the fact that the Christian ministry must be prepared to combat not only the non-Christian philosophy of the East but also the teaching of materialism, agnosticism and destructive criticism which is being disseminated by the sale of Japanese and English literature and its translation into Korean the faculty has prepared a course of Biblical and Theological instruction (including Greek and Hebrew) which is to be taught through the medium of English. This course affords an opportunity for a high standard in Theological training and removes all reasonable excuse for the very doubtful practice of sending candidates for the ministry abroad for their training. The Chosen Christian College through its instruction in English and its Bible Department, is preparing students who will be fitted to take this course to advantage, and who when they have completed it will be qualified to make use of the helps in the English language, without which the most efficient type of leadership cannot be produced.

In addition to the curriculum followed in the Seminary and their practical work as junior preachers all students who enter the Methodist Conferences are required to take a supplemental course of study and reading covering five years. This course in addition to intensive study of the Scriptures, and the Methodist Discipline and Standards of the Church, embraces the reading of the "Theological World" and about twenty standard books such as "The Life of Christ" and "The Life of Paul" (Stalker)

"The Preparation of the World for Christ" (Breed) "The Preacher His Life and Work" (Jowett) "The Fact of Christ" (Simpson) "The Tongue of Fire" (Arthur) "Wesley and this Century" (Fitchett) and an adaptation of "Social Institutions and Ideals of the Bible" (Soares).

Realizing that a Christian literature is absolutely necessary to the development of Christian leadership the faculty of Union Methodist Theological Seminary has given careful attention to the preparation and translation of literature and is looking forward to a considerable extension of this work. Three years ago the publication of THE THEOLOGICAL WORLD was commenced. Since the beginning of 1917 this magazine has been published bi-monthly providing each year over 1,000 pages not only of Biblical and Theological Material, but also of History and Biography, and of Devotional and Sunday-School literature all of permanent value. During the last year six books varying from 200 to 500 pages each have been published. Several of our most experienced missionaries and best qualified Korean translators have undertaken the task of preparing, compiling and translating books on such subjects as Biblical Introduction, the Study of Prophecy, of Old Testament Periods, and of the Inter-Testament Period, the Christian Sabbath, "The Pulpit and The Teacher" (Weizle) "The Tongue of Fire" (Arthur) "Mary Christopher's Victory" (Calkins) and other stories, a number of biographies one or two volumes of essays selected from well known authors and a number of commentaries on various books of the Bible. These books will all be published in Mixed-script and some of them in Enmoun also. The production of such literature as this is essential to the development of Christian leadership and it is a source of great encouragement to those engaged in this work that the missions co-operating in Union Methodist Theological Seminary have agreed to provide the funds needed in the preparation of literature and that already a number of graduates of this institution are showing marked efficiency as leaders in every department of our Church work and especially as teachers in the Seminary and as fellow-workers in the preparation of a literature.

Are We Training Too Many Theological Students?

More Ministers versus Better Ministers.

BY CHARLES ALLEN CLARK.

"We have plenty of cotton ministers. We need more of the silk kind," was the comment made to me recently by one of our Elders, formerly the Governor of a Province of Korea. Similar comments coming from other sources make me believe that my subject is one of the liveliest now before the Korean Church.

Before I discuss it directly, however, I wish to say that I do not want the fact of such a topic being taken construed as any disparagement of the body of ministers that we have with us now. They are a magnificent company of men. No one can be closely associated with them day by day in the actual work of the churches, no one can hear them agonizing in prayer for their people without coming to the conviction that they are men of God.

And they are not weak men either. Two of the first class graduated from our Seminary (1907) are still holding their churches after nearly twenty years of continuous service as "helper" or pastor there, and each has a congregation of about 1500. In Syunchun is a second congregation of 1500, in Hwangju one of nearly 1000, in Anju about 700, and, in many other places, churches of from 300 to 500 people still presided over by the same men who founded them. For their opportunities, they have made a wonderful record of which we can all be proud.

ARE WE TRAINING TOO MANY MINISTERS?
SHOULD WE HAVE MORE?

One or two men in the country would answer the first question "Yes!", and the second, "No! not unless every man is a College graduate." These men however are theorists with little practical knowledge of the Church's actual condition. Every practical evangelistic in the country will I believe answer the questions unhesitatingly, "No!" and "Yes!" possibly qualifying the latter by a wish that we

may have "better" ones with the "better" properly defined.

Let us examine the actual condition of the Churches. I am sorry that I cannot give the data for all of the Churches. I have only the Presbyterian figures, but they cover about two thirds of the work, and are typical of the whole so will serve.

The first class of seven men graduated from our Seminary in 1907. Up to date we have graduated a little over 200. At present we graduate an average of about 30 men per year. Of the 200 graduates sent out three were College graduates, nine were Academy graduates, and probably at least 30 of the others had some Academy training. The rest had only the old Chinese style education. A very small number could not even read Chinese. Of the last five classes graduated, practically all of the men have some knowledge of the Japanese language and perhaps twenty men have some knowledge of English.

One person speaking recently of our ministers said, "we have 200 men today mostly not College men. We are graduating them so fast that in another ten years we shall have 200 more or 400 in all, enough to swamp the Church."

This person's only mistake was in ignoring most of the facts of his problem. In a "Pigs is Pigs" matter, possibly one may use arithmetical or even geometrical progression if it suits their fancy, but this is not that sort of a matter. One cannot ignore the Grim Reaper, nor old age, nor other disabilities. Seven men graduated from our first class. One has died, two have retired with throat trouble, one from old age, and three are in active service after eleven years. It will always be thus.

Two hundred graduated to date, but two hundred are not in service. There are really but 154. I wrote the New York Life Insur-

ance Company lately to find what the death rate for men from the ages of 35 to 60 is. The average is 15 per 1000 or 1.5 per 100. We graduated 30 men per year, but three will be required even now to fill up vacancies.

By Korean custom, if a man has a grown son, everyone expects that as soon as the father reaches the age of about sixty, he will turn over all his property to his son and himself retire from the headship of the family. No doubt zeal in the service will keep some in action beyond that, but in general the rule will hold even for the pastors, and there will be a leakage there of perhaps five men per year.

Some men may be "stickit" and have to be counted out. Throat trouble and other disabilities will take of the 200 perhaps five per year more. We do graduate 30 per year, but it will take a full half of them just to fill up the gaps in the line.

Our statistics last year showed 256 "helpers" in charge of churches. This name "helper" is a misnomer now for these men are not helpers of the missionaries as they were in the early days but regular unordained pastors of charges, doing everything that a pastor does except the discipline and the administering of the Sacraments. We have 154 ordained pastors in charges then and in addition 256 weaker similar charges managed by temporary "helpers" until such a time as there are ordained pastors to take them.

Many of these "helpers" are themselves theological students looking forward to ordination and installation over these very charges. Some of these charges are very weak, and cannot support a pastor in full yet, but that is a temporary condition. The 256 charges are now each taking the full time of a non-theologically trained man and will have their pastors later. Granting that every man now in the pastorate stays fit, it will still take eight years just to supply all of these "helper" charges.

As we have seen, however, a half of each class is required to fill up gaps in the line.

More ministers? Of course we must have more ministers, if we ever hope to overtake the need. A large majority of our present ministers live in the three northern provinces, yet I have three times tried in vain to get a man from there for our city churches in Seoul. They had no big men to spare. They needed them all and more there. Just a few days ago came a request from there that we spare one of our own pastors from our limited store in this province!

New churches are being established all the time and old charges are being divided. By the time that these 256 charges are provided for, who knows but that there will 256 more waiting and ready. We certainly hope and expect so. Thousand member churches these will not be nor five hundred member churches either, but they will be charges big enough to call for the best that is in the very best men that are available. We cannot begin yet to fill the need of ordained men to take these places.

So much for the demand.

Now as to getting more and "better" men. By the "better," I understand that we mean more highly educated men with more social graces and culture. Of course we want such men. The pastors all want them. The Church wants them. But they cannot be conjured up for the asking. It takes time to make them.

The charge has been made at home and here that the Missions have so far done nothing whatsoever to get such men. That is a purely baseless, nonsensical statement. For 25 years we have been conducting schools, academies and colleges in Korea. What have we done it for but to produce these very men? We did not expect that all of the graduates or half of them would be ministers and would not have taken them if they had applied unless their Call was very evident, but it has been the primary aim of the tens of thousands of dollars and the scores of missionary life years spent.

And we are doing it, too. Please note this.

We are doing the work right now, statements to the contrary notwithstanding. Last year in our Seminary we had 16 College graduates and 30 other men who were academy graduates. Of the entering class, 6 were College graduates and 21 were academy graduates.

Our men are not yet all College graduates, it is true, but they are all of them as yet above the average of their people in ability, education and every social grace. Here and there in Seoul particularly, there will be in a given church a little group of a dozen or so students brought there by the proximity of a school, some of them graduates of Japanese or American schools, and in these cases we may find that the pastor is not the equal in secular education of these groups, but spiritually even there he is amply their superior, and except for them, he is the superior in every other way of his congregation. We are making progress, and it should be recognized.

How can we progress faster? Theories are fine, but we should get down to facts.

There are in Korea now two colleges for men. Each will graduate perhaps 15 men or less per year, or a total of 30. We shall not get 20% of these for the ministry, but for the moment grant that we do. That is a maximum of six men per year.

Grant that these two colleges grow till they together have 1,000 students. This is not likely within 20 years, but grant it for the moment. They will then be graduating 150 per year of whom we may expect 20% or 30 men as the ultimate maximum. Even in that far away time then, we shall only be producing the actual number of College men for entrance to the Seminary that we need now.

There will be a few men Japan or America trained that will help fill the need, but these men almost without exception are no longer able nor willing to live on the scale that their people must live or anything approximating it, and so it will be hard to use them in great numbers, even if they existed, which they do not yet.

Of course here will come in the idea of how

to build the Church. If we grant that Mission aid should be given in paying large salaries to these foreign trained men for ordinary pastoral work, we can no doubt induce many to go abroad, many bad men along with the good. Already a number of men who would not have been eligible to election to the lowest office in the Korean Church and who never preached in their lives, some of them not even being baptized members of Korean Churches have gone abroad with the avowed purpose of attending Seminary and returning as pastors in our churches. That is one way of doing it.

But if we believe in a self-supporting, self-governing, indigenous Church, a "Korean Church for the Koreans," this plan cannot be followed. It is hard for these foreign trained men to come back and live even twice as well as their people live (they are seldom asked to do more than that), but there is absolutely no other way. This is their people, their Church, and it looks to many as though it was their Call. Until we get men brave enough to do this for their Homeland and their God, we cannot expect great leadership from foreign trained men. Big salaries will be offered all of these men in secular lines. If they really have the Call, they will stick. The ministers and religious leaders of every nation and every age have had to bear the Cross of poverty. Thousands of them in all ages have plead with the Master to release them from the humiliation of it, and allow them to seek a competence in other lines which their abilities would assure, but He has held them to the Call, and the world has never lacked men brave enough to face the shame, and take up their Cross and follow Him in this. We have a few of these men right now in Korea. All honor to them! We shall have more, but all in His good time. We cannot hasten the consummation by offering unworthy inducements. Men must feel His Call and obey.

The Colleges here and abroad then cannot begin to fill the need of pastors for many years to come. What then are we to do? Some Utopians would say, "Stop training

ministers and manage the churches through the missionaries and "helpers" until the supply of College men equals the demand."

As to that, of course, the Korean Church must speak, and they would not consent. "Helpers" are temporary officers, the scaffolding used in erecting the Church. Scaffolding is never beautiful after the structure is largely complete. The Presbyterian Church of Chosen is an independent entity, totally apart from any of the Western Churches that helped to found it, governed absolutely by its own self-appointed courts. Both Methodist Churches are approaching some similar status. At least, they are all far past the stage when they will welcome additional scaffolding, so this plan is not practical.

If using non-college men were going to clog the channels so that there would be no places ready for the College men as they come out for work, it might be desirable for us to initiate a strong campaign and use every ounce of our influence with the Church to get them to wait for the College men, but we have seen that this is not the fact, and that, using every available man, we shall still barely come within sight of the need.

It is not a theory that we are meeting, but a practical, work-a-day condition. We will

use every College man that we can get if he is called of God. After that, we believe that to meet the demand, academy men who have had Church experience and are proved soul-winners should be welcomed with joy. Personally I believe that the lines should be drawn there, but even that is a matter not for iron-clad rules. Moody was not a College man, nor is "Billy" Sunday today. We have our Moodys and Sundays in Chosen too, and they should be taken in. Mistakes will be made and men will not fit later but the risk has got to be run.

More men we must have. There is no question about that. Better men we hope for and are getting, "better" men of God first of all, and then better in education and the social graces. We would like to attain Utopia at once, but believe that it is practically attained best by steady working and praying and trying.

Let me close as I began with a tribute to the men that we have. God bless them! They have taught me many a needed lesson of faith and faithfulness and devotion. I have sat under their preaching, and they have lead me many times "in green pastures and beside the still waters" and they have fed my soul. We shall see their "betters" educationally, perhaps, but I doubt if we ever see their betters.

The Korean Pastor Ten Years Hence.

BY B. W. BILLINGS.

The question as to what a Korean pastor ten years hence should be is one upon which a foreigner may well hesitate to write. It so evidently invites the retort courteous as to what about the foreign missionary in Korea ten years hence. That is a question to which the writer has given considerably more thought and upon which he thinks it would be easier for him to write. He is well aware that unless that question is given much wise and prayerful attention many will automatically eliminate themselves from the work here in the new age which is upon us as a result of the great World

War and other forces which are at work among us.

Another embarrassment arises from the fact that it looks like assuming the role of a prophet. Here however we are consoled by the fact that a prophet was not only a foreteller but a "forthteller"—one who spoke to men in God's behalf. That, then, is a task from which we must not shrink. It may be well to add that what is said here is not said in any fault-finding spirit toward the character and work of our Korean pastors. Many of them have accomplished wonders at their difficult task in

the face of obstacles and discouragements which are tremendous.

One change that the new economic conditions will force upon the Church is that the ministry will have to be better paid. The increased cost of living is a fact and one we have every reason to expect will be a permanent condition if the conditions in Japan proper are to be taken as throwing any light upon probable future developments here. We can and ought to expect that the ministry here as elsewhere should show a sacrificial spirit but the laborer is worthy of his hire and we can scarcely expect a pastor to be an ardent personal worker on days when there is no food in the house and no fire under the floor. That the Korean Church must bear this burden is quite generally recognized by Koreans and by foreigners as well, but we must not imagine that we have solved all problems connected with self-support when, in many places, our pastors are still working for a wage which renders living impossible unless they have private incomes to supplement their salaries. Many churches are responding nobly to the increased demands for ministerial support and if we all work together, making their problems ours, we have reasonable hopes that before ten years are gone this condition will have been ameliorated at least.

The second change for which we must earnestly work and pray is that candidates for the ministry must surely be given opportunities for much broader intellectual training than heretofore. When students are troubled with intellectual doubts and problems, the best man to answer their questions is not the one who ignores their difficulties, or the one who knows little or nothing of the problems of which they speak, but the man who with both the intellectual equipment and the spiritual experience is able to first win their respect and then lead them into the experience of personal fellowship with God which solves most of the problems. This student class is in the small minority now but it will rapidly increase and what they believe will inevitably determine what the majority of folks will follow. Money

spent in giving the spiritually-minded young men of Korea the fullest opportunities for training is surely the best investment of the Lord's money which Korea offers just now.

The Korean pastor ten years hence will surely have to be a studious, growing man. If we find it necessary to continually read new books and magazines to keep abreast of the times and to prevent premature ossification of the brain, how much more does our Korean brother need to have access to these things upon which he can feed his mind and soul. To this end every effort which is made to a Christian literature for this people deserves our heartiest support. We must have literature of the right kind or we shall see hungry minds feeding upon literature which fanatics and heretics always have time and money to provide.

But when we have done all we can in this direction it will be years before we shall have anything like a sufficient amount of good literature to meet our pastors' needs. This brings us face to face with another fact, namely, that leadership in the Church as well as in other affairs is passing into the hands of those who have at least a reading knowledge of Japanese and English, or what is better and not impossible, of both. These men may not be the superiors or even the equals of some of their brethren who are not so equipped but they will most certainly leave the majority of the others behind in leadership and in efficiency in service. Personally we have come to believe that next to the Bible the best thing we can give a Korean pastor is a knowledge of English. The tongue which has for years been the most widely used in the world will have even greater influence in the next decades. Just as the Japanese insist that a knowledge of the Japanese language is the best means of communicating the Japanese spirit of national patriotism, so is English the best means of communicating Christian thought and the international-mindedness which are to be the dominating spirit of this new age. Surely the missionary who neglects his opportunity of using his English language as a means of access to the

younger generation in Korea is making a mistake which he will have cause to regret later.

The Korean pastor ten years hence will be an apostle of brotherhood showing his love for God in his service for men. He will not, we trust, lose the divine urge which sends him out to save men from hell and get them into heaven after death but he will surely give much more attention to keeping hell out of men's souls and getting heaven into their souls before death. He will continue to pluck brands from the burning but he will also help put out the fire. He will understand that the divine purpose contemplates the evangelization of all peoples and their complete Christianization as well. He will realize that the individual Gospel and the social Gospel are both included in the Gospel of love and that they

need each other. Without the social gospel the individual gospel is mystical, otherworldly, hopeless of human conditions; without an individual gospel the social gospel is narrowly humanitarian and ultimately aimless. In brief we are expecting that we shall have a ministry with a stronger, more intelligent grasp of the fundamentals of our faith, but with a much more liberal attitude toward those who may differ in matters of Biblical interpretation and church government. Realizing that it was the heresy hunters and defenders of orthodoxy who were responsible for the crucifixion of our Lord, these pastors of the new day will find their highest joy in lives of self-forgetful sacrifice and service. May God make both us and them worthy of the unparalleled opportunity which we face today.

Leaflet Distribution and Personal Work.

BY F. S. MILLER

When a merchant sends out one hundred thousand advertisements how many of them are read? As the writer opened a new box of 25,000 new leaflets on, "How God loves us" he felt pretty certain that at least 12,000 people would either see or hear them and come to know Jesus better, and he offered the prayer, "Grant that at least one soul may be saved by the leaflets."

Our leaflet work has gradually grown till for the last four or five years we have been using 100,000 a year in our station work. We write new ones each year, four kinds. The freshness stimulates the worker as well as the recipients. The latter refuses one saying, "I have read one." "But this is a new one, just out." He accepts it. Each leaflet has the name of some twenty churches, properly distributed, to which the enquirer is directed for further information.

These leaflets have greatly multiplied the personal work done in our field. Have you ever watched a timid beginner approach the gate of a farmhouse, call out the owner and

speak to him of his soul's salvation? Have you noticed how far, far easier it is if he has a leaflet in his hand and can say, "Here is a leaflet for you, come out and get it." Have you noticed how much more apt you are to speak to the people you pass on the day's journey if you have leaflets to offer them? When you enter a crowd you feel you must first talk about the weather and crops and work around to religion, but if you have a leaflet to offer they immediately ask, "What is this?" and you can start right in on the Gospel. Just think of the time 100,000 leaflets save from useless talking.

Our leaflets had given out. I said to my companions: "It is simsimhao (lonesome, tasteless) without leaflets." "Yes, a leaflet is a door letting you in," said one, and the other: "A leaflet is a card of introduction." As you pass a man who is on horseback you cannot stop him to discuss religion but you can hand both him and his horseman a leaflet. If you want to hear a passenger train sound like five Confucian schools distribute leaflets down the

aisles. Have them in three languages if you do not want to see disappointed faces. Three or four times a year we stand men with leaflets at each of the outlets of our marketplace as the marketers begin to leave. On a large market day they will give out 8,000 leaflets. Given in this way there is no repetition and, as the men are on their way home, the leaflets are not used to wrap up candy and dyes. Even if they are that makes them more apt to reach the housewife.

We have seen six men standing in the market listening to a leaflet being read, have looked back and seen five men ascending the pass each reading as he climbed. Offering a boy a leaflet he replied: "I received one yesterday and our family of eleven listened while it was being read." A drunken goldminer read one four times over to his wife, came to us for books, and seems converted. It is better to give a leaflet to a blind man than to one with eyes because two or more learn its contents when the blind man has it read to him.

We occasionally meet a person who says he was started towards Christ by a leaflet, but

the result that encourages us most is the way in which nearly everybody we meet in our field seems to know who Jesus is and what He is here to do. Only twice in recent years have I met people who did not know who Jesus is and in both cases found they were not from our territory. "And I, if I be lifted up." Those distributed on the various marketplaces are carried by the charcoal and wood merchants into the deepest mountain valleys where even the colporteur has not been.

As we prepare them ourselves we are able to have them seasonable. Last Spring's was "Whatsoever a man soweth," this Fall it was: "Thankfulness to God for His mercies." Another is "How to rear our children," showing the need, for them and for us, of God's wisdom and power. But the leaflet that never wears out, the one the women beg for and the children cry for, the one that makes you look like a Pied Piper, has the alphabet in large type nearly filling one side followed by easy sentences about sin and salvation. They never wrap candy in it.

A Sketch of One of Our Workers.

BY MISS LILLIAN E. NICHOLS.

Within and without there was an air of great excitement as the crowd that stood or sat around the door awaited expectantly the arrival of the bridegroom. All was ready for him now and his coming was eagerly watched for. Even the shy little girl bride as she sat alone, save for her attendant, thought she would be glad to have him come and put an end to this period of waiting and suspense. At last the cry was raised, "The bridegroom, make way for the bridegroom." He passed through the crowd and they pressed in upon him, following even into the yard, all eager to see and hear.

The bride was led out to meet him and the marriage ceremony followed at once.

When this little girl's parents announced to her that they had arranged for her marriage she did not question their decision nor their right to decide for her. She had been brought up to expect just this thing and it would only be a new adventure for her, something to relieve the monotony of her life. She had no fear, for in her own home she had been carefully trained to meet the requirements of a mother-in-law and she had always been shown tenderness and love by her own parents.

She became the third daughter-in-law in her husband's family and as there were also servants, her daily tasks were not particularly arduous and she soon grew to be very fond

of her husband and his parents. Especially did she love her sister-in-law, a girl about her own age. They were very congenial and it was with a very heavy heart that she bade her good bye when this child was sent away to be married, as happened very soon, for who would keep a girl of fourteen waiting longer! Sometimes such partings were for life and this both these children knew, so they were the sadder, but it was destined that these two should exert an influence on each other that would count for Eternity.

The little bride of our story was pleasant and obedient and quickly won for herself a place in the affections of her parents-in-law. She thoroughly enjoyed the mystery and excitement of the times of worship, and the thought of appeasing the Evil Spirits by offering them food took hold of her fancy and made her a most ardent worshipper.

God gave her three children, a daughter and two sons. For several years life flowed along very smoothly for her, then came a mighty change. Three days after her second son was born her husband died and she was left stunned by the blow, for she had loved him. Soon the Death Angel entered her home again and called her father-in-law. Her own parents also died and now how she was to support herself and her two sons, (her daughter had already been sent to be married) she did not know. She was completely overwhelmed by the calamity and did not know where to turn. She was not counting on help from God for she did not know Him, but He was planning for her. The sister-in-law who had been her playmate, having heard the Story of the Christ had become a Christian and was now a Bible Woman of much power. These two came together again and through the influence of the Bible Woman the unbelieving one decided to believe. This decision meant to her just what it means to most of those who come out of heathen darkness, a willingness to be taught the precious truths of the Gospel.

Just at this time the cook at the Bible School left and this new believer was offered the place. She accepted it most gladly, for it would not only give her a way to make a living for herself but she could also have an opportunity to study in the Bible School when she was not busy.

Satan began laying snares for her. She decided that the work was too hard, why should she, who had never done such work as this, have to do it now? She followed the advice of some of her old heathen friends and gave up her place, grew cold in her faith and finally stopped coming to Church.

But the heart that has once tasted of the corn of the land is not easily satisfied with the husks and she grew more and more unhappy trying to find peace and satisfaction in the old worship and the old ways and finding neither. Once more the hand of God reached out and drew her to Himself. Through this same Christian relative and friend she was helped to see God's all-forgiving love and was once again folded to His bosom to find comfort and joy abundant there. After a time of testing she was called to fill a position of responsibility and trust. She became the matron at Holston Institute. She has held this position for ten years and has been true to the Father and to those whom she assists.

Still calm and gentle and sweet in manner she is the trusted friend of both teachers and students. She has educated both her son and as Christian young men they are wielding an influence on the other young men of Korea.

She said to me this afternoon, "When I first came here I did not know anything of the depth of the love of God,—but now I know that it surpasses human knowledge and I would not give up my hope of Eternal Life for any thing in all the world."

A Successful Sunday School Teacher Training Institute in Seoul.

BY H. T. OWENS.

"You have the cream of the young people of our churches," said a missionary of standing who dropped in to the Pierson Memorial Bible School, on a recent Thursday evening to see the Institute at work. She had seen about two hundred people eagerly drinking in information that would make them better fitted to work in their Sunday Schools.

The Institute, which is the first to be held in Korea, has many features of resemblance to a Sunday School convention, but it puts a greater emphasis and a longer period of time on study. A course of study covering one night a week for ten weeks was arranged, and from the date of opening, February 6th, until the present time the attendance has been most encouraging to the promoters and has been increasing all the time. Nearly all of the secondary schools and colleges in Seoul have good representations at the sessions.

Needless to say it is a union undertaking, and this fact accounts for the enthusiasm that prevails and for the ease with which capable leaders have been secured. The fact that so many Koreans are fitted to lead in an institute of this kind is eloquent testimony to the thorough work done by the Missions in days gone by.

The weekly program of the Institute is divided into three periods. The session starts at 7:30 p. m. with a brief devotional service, followed immediately by a twenty minute lecture on Child Psychology or on the Principles of Teaching. Mr. Hong Poong Sung delivers these lectures and has good ability in holding the attention of his audience.

At eight o'clock, the audience divides into four groups three of which retire to separate class rooms. The largest group consists of primary teachers of all grades, and meets in the Pierson auditorium. Mr. C. C. Kim is

Dean of this group, and has as assistant teachers Mrs. W. A. Noble, Miss Pye and Miss Van Fleet. The topics taken up are, type of lesson material, sand tray demonstrations, object and blackboard teaching. Teachers of all intermediate grades meet in a second group, under the leadership of Miss E. J. Shepping, her assistants being Dr. C. A. Clark, Mr. Hyun Soon and Mr. H. C. Cynn. The topics include type of lesson material and map and model making.

The third group consists of teachers of senior and adult classes, and is presided over by Mrs. Noble. Miss Beiler and Rev. B. W. Billings also lecture to this group. In addition to lectures on type of lesson material, this group also hears from Mr. Billings lectures on community service.

The last group consists of Officers of Sunday Schools, and Rev. J. W. Hitch has general oversight of this important class. The program covers all the important matters of Sunday school organization and administration, grading, teacher training, literature, entertainments, rewards, music, etc. The leaders include Messrs. Pak Tong Won, Hong Poong Sung, H. T. Owens, G. Bonwick, Kim In Sik, Hyun Soon, Hong Pyung Chuk, Oh Chun Kyung, Pak Hue Do, Choi Sang Hyun, Mrs. Noble and Miss M. D. Myers.

These sectional meetings last from 8:00 until 8:45. The groups then reassemble in the auditorium, when a brief inspirational address is given. Dr. K. S. Oh, Rev. B. W. Billings, Rev. Chang Nak Do, Dr. F. W. Schofield, Rev. H. A. Rhodes and others are scheduled for this part of the program. On the last night of the Institute it is hoped to submit a standard of excellence for the schools of Seoul, which will be an inspiration for all to strive for in the season of 1919-20.

Our Bookshelf.

Four booklets have just been issued by the Korean Religious Book and Tract Society dealing with the subject of Tithing as a means of securing regular and sufficient funds for Christian enterprises. In connection both with the Centenary Movement of the Methodist Episcopal Churches and the New Era Movement of the Presbyterian Churches the principle of tithing one's income is advocated, and these booklets are calculated to inform and encourage our Korean brethren in this excellent habit.

"What, Why and How about Tithing" compiled by Rev. J. S. Ryang from several pamphlets by the Centenary Movement in America, deals with the subject in the form of a catechism for the use of Bible classes. Suggestion regarding certain problems are made that will be suitable for discussion in such classes. The price is 3 sen. An English version of this booklet is now in course of preparation.

"A Man and His Money" Certain portions of the famous book by Raves Calkins have been selected and translated by Mr. Ryang. This is a standard work on Christian Stewardship and is adapted to the needs of the more thoughtful and well-informed people. Containing 54 pages the price is only 5 sen.

"How to Tithe and Why" by a Layman, has been translated under the supervision of Miss Myers and is a clear and concise plea in the form of questions and answers. It is more suitable for women and those who are less advanced in education. Price 3 sen.

"The Lord's Money" adapted by Miss L. A. Miller from "The Deacon's Tenth" by Miss Mary S. Chapman. This is a delightful and convincing story, very suitable for Women's Missionary Societies and for home reading. A former edition met with very encouraging success and we heartily recommend it for extensive distribution. 26 pages, the price is 5 sen.

G. B.

Notes and Personals.

Methodist Episcopal Mission, North.

Bishop Welch returned to Seoul on March 11th from China.

Rev. C. S. Deming, S. T. D. and family have left on furlough for the United States.

Miss Naomi Anderson of the Women's Hospital, Seoul, has had to return hurriedly to the United States on account of the serious illness of her mother.

Rev. E. M. Cable, D. D. has returned to Seoul from Vladivostock where he was engaged in Y. M. C. A. war work.

Miss D. M. Battles, the trained nurse at the Hospital in Haiju, has returned from Red Cross work in Siberia.

Miss Jane Barlow, after an absence in England of over two years has recently returned and has been appointed to Haiju.

Mrs. W. A. Noble of Seoul has been confined to her bed for the past six weeks.

Presbyterian Mission, North.

Mrs. C. F. Bernheisel, of Pyeng Yang, has returned with her daughter from America.

Rev. J. E. Adams, D. D. and family have returned to America on account of the ill-health of Dr. Adams.

Miss E. B. Grimes has arrived from America to reinforce the staff of the Mission at Taiku.

Miscellaneous.

Right Rev. Bishop M. Trollope, D. D. of the English Church Mission, with his chaplain, Rev. C. Chambers, left for England on the "Empress of Russia" sailing on the 22nd of March from Japan.

Rev. and Mrs. F. W. Cunningham, of the Australian Presbyterian Mission have left for Australia on furlough.

Miss Staples has arrived from Kumamoto Japan, to teach for a short period in the Seoul Foreign School.

Miss L. C. Lathrop of the Presbyterian Mission, South, has returned to Kunsan after a year's furlough in America.

In addition to his work on the "Korea Magazine" S. A. Beck is now the representative of Reuter's news agency, the Chicago Daily News, Japan Advertiser, and the Chung Me news agency of China, and matters of public interest will, receive carefull attention at his hands.

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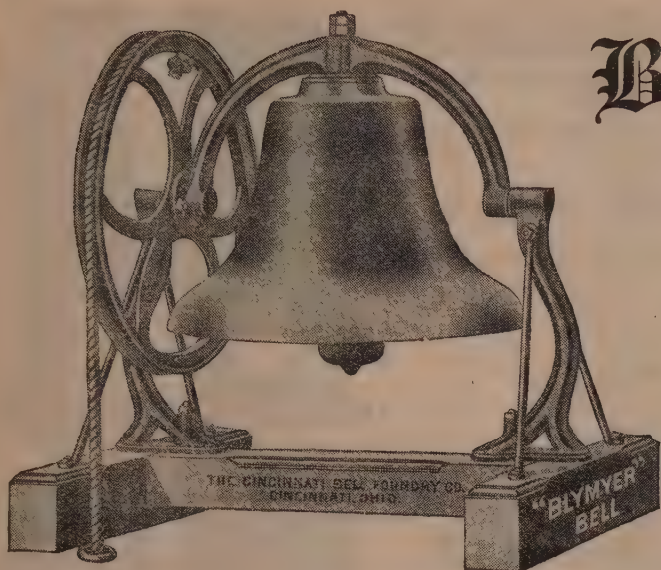
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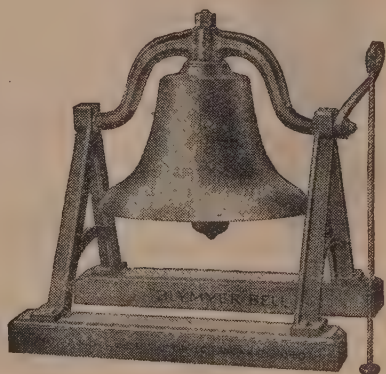
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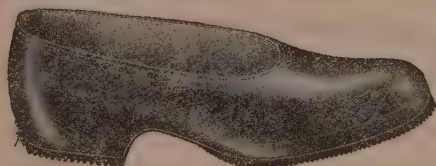
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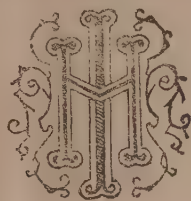
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